

POSTMODERN FAMILY: RELIGIOUS AND SCIENTIFIC APPROACHES

The article focuses on the interpretation of the phenomenon of family and the challenges it faces in the era of postmodernism. Analyzing different approaches in the study of family author compares religious and scientific approaches, focusing on changes that these methods went through in terms of history.

Keywords: family, postmodern society, religion, science, historical transformation.

The family is among the most ancient forms of people's social life. Kinship was the original form of social organization. It is clear that in underdeveloped social differentiation religious acts were committed under the original social structure. On this basis it has been suggested: family and religion are in such a close relationship that the family can be understood precisely as a "natural" support of religion, as religious education.

Today the point of view considering the family as a sacred education became quite topical and usually evidenced by references to the fact that in many societies, religious rituals were made within the family and the hearth fire was considered sacred. Even now the family is a place where religious rituals are performed, but it should be remembered that what we call the family today is quite different from what had been the family in ancient societies.

The aim of the article is to clarify two key issues: 1) religion as a factor in legitimizing specific forms of social action, ie separate systems of social relations, and 2) religion as a factor of particular social relations. The challenge is now, therefore, to consider religion woven into the fabric of social relations, so as to discover and understand the development of socio-cultural relationships (religion and politics, religion, economy, religion and family, religion and social inequality, etc.) in their structural and genetic expression.

During the development of internal differentiation of society and its institutional education they were divided into two areas – private and public spheres of life. The family has lost much of the features of the social (public) organization which was given in the past, and became increasingly a matter of privacy. At the same time tracing the evolution of religion suggests that it is the "privatization" of religion (a trend also recorded in the theories of secularization). Religious beliefs and religious practices in modern society have become largely a matter of personal choice, private matter. Perhaps this is connected to the fact that today in the first place, many are attracted to the religious rituals that are associated with the events of family life. In turn, the activities of contemporary Christian church a significant proportion of it that is connected with the family – a ritual execution of its increase and decrease, weddings, religious upbringing of children. Church leaders today tend to view the family as the main base and unbreakable organized religion in its traditional forms.

Indeed, in today's society there is a close connection between church and home. Sociological data confirms that church activities are more directed to women and children.

However in many respects the relationship of family and religion at the present time are not so clearly indestructible, in any case, understanding of the essence and nature of the communication needs to take into account the changes that have evolved both family and religion.

First of all, in the public mind there is a change in the assessment of the importance and necessity of ritual support for events such as birth, marriage and death. Today, quite a large number of people reevaluate the rituals of the church in these cases. Very often, the rituals are considered as desirable because they have aesthetic qualities, or just because, "as taken", ie they lost their former "life-saving sense." Most of the manifestations of life are losing their former sacred dimension. Death in modern society is perceived as opposed to the former, mainly as a "lot of old age." In any case, in contrast to the old society, in modern society is practically no longer a social group in which the death of a member

would be perceived as a threat to its existence. This is an example showing the changes in social meaning and significance of many rituals that continue to exist.

If you look closely at continuing the rituals and the composition of their participants in many cases found to lack well-defined composition and size of social group which is their support. This is because so obvious weakening of family ties often supported by purely nominal and are not considered as binding to specific actions, participation in family ceremonies. The increasing difference in social position among relatives causes, often in social contacts decorated ritual expression are replaced by a more "private", "intimate" and in the design of family events. Modern family is not the unshakable foundation of the church ritual as it was in traditional society. Family for the most part ceased to be a place of public rituals (public holidays).

T. Parsons made a theoretical analysis of the relations linking the "family and the church" in today's society. It comes from the fact that the modern family and the church during and as a result of social differentiation become highly specialized structures. They lost the opportunity which had before to act as competent authorities which organize specific areas of life of particular groups. As a family and the church in modern society have an impact on individuals not through "organizational competence in certain areas of life," but because of the "motivational engagement" (family) and a "value engagement" (the church) [1, 113].

Family forms the foundation of personality in the interval from birth to beginning participation in the (large) society. The Church – in correlation with the end of human conditions of its existence, the "last reality" that extends beyond the specific context of life experience to help find meaning in life and cope with the mystery of death.

Parsons notes that institutional complex in the process of differentiation was deprived of the old value. This does not mean that as a result of social differentiation family and religion in general "lost value". Such a conclusion would be superficial, simplistic. The role of the church, as noted by Parsons, begins when the initial contact with the mother and the dependence on the family are partially destroyed, giving way to a perception of social values.

But Parsons came to the conclusion that the loss of previous functions and values between the family and the church in modern society there is a discrepancy, which is primarily in the amount not exist, that the modern family is no longer a social unit that had special meaning, and within which the religious life, religious rituals performed.

However, in most societies who have risen above the primitive stage of evolution the family is not a long-term social institution. This applies to the traditional family of the 19th and 20th centuries. The so-called "one branched" family which lived together three generations has been adapted to a stable agrarian society. A nuclear family is the best adapted form of the family to the conditions of industrial society. Thus, in the process of social development the breakdown of larger family units started. Nuclear family (family, which includes only the parents or parent and children) is isolated from the wider group of relatives. Kinship in an industrial society weakens along with other factors, the fact that social mobility often leads to different social status of family members, thus giving rise to differences in lifestyle and opportunities for brothers and sisters, and with it sometimes and mutual misunderstanding and alienation.

The family functions (as a cooperative labor union) are not yet integral to it and defining it in the main. It is important remains: the socialization of children – more precisely, the initial and very special phase of it. In this phase what happens is that psychologically can be designated as primary education trust outside the family and no other institution can provide its occurrence. But it is these underlying characteristics of the family are so intimate that are not available, not only the sociological dimension, but in general every objectifying expression. It can be assumed that in this sense, the family is determined not sociologically fixed relations with other social institutions, including the church and religion [2, 86].

With this in mind we now turn to the relation of religion to the family, keeping in mind the peculiar "religion of salvation" understanding of the family and teaching on family life.

Religions of salvation, such as Buddhism and Christianity, have been searching a long way before they were able to find a way to combine the recognition of the socially useful functions of the family with their indifferent attitude to public life "in the world" as a manifestation of the main religious opposition to the installation of the world.

Initially, the ratio of the Christian religion to the family and marriage was rather negative: attachment to the family hearth and kin loyalty obligations in conflict with eliminating all the other bands commitment to a religious group. This is explained by the peculiarities of the process of salvation religions as religions of the universal which had to be approved in responding to the traditions of the "people's religions."

Apostle Paul is not condemning the ordinary family life, but it is preferable for those who may be free of family ties: "unmarried cares for the Lord, how he may please the Lord, and who is married cares about the things of the world, how he may please his wife." Therefore, "who unflinchingly steadfast in his heart, without being embarrassing need, but being powerless in his will, he decided in his heart, to observe his virgin – he do well" (I Cor. 7.32 - 33.37). The monk devotes himself to serving God, vow of celibacy.

However, already in the messages and related to the non-canonical literature of that time the mutual responsibilities of spouses begins to be approved as a standard continuity in family life. Transformation of the Christian concept of marriage and family occurred very slowly in the late Middle Ages culminating in the fact that Christianity has become the main mouthpiece thoroughly developed moral family: the prohibition of extramarital relationships, the indissolubility of marriage, etc. The very same canon law considers certain features of the invalidation of the marriage tie and divorce.

The teachings of family and marriage, family relations norms set by different faiths have a definite effect – as shown by data from researches – on the behavior of the adherents of the faiths. To some extent, the church is able to perform in this respect the function of social control. Data obtained indicates that the last century showed, for example, that the Catholics versus Protestants rarely entered into mixed marriages, less likely to abortion, they had fewer divorces, and more families are having many children. In interpreting these data have discrepancies. Some have seen in these data the result of the Church socialization. Others argued that the crucial value orientations different from the Protestants and the Catholics. For example, greater mobility of the Protestants is manifested to a greater family mobility, since divorce is interpreted simply as the termination of relationships that do not provide partners the desired goal – finding happiness.

Changes of the twentieth century were in the advanced Western countries in the same direction: the Catholic population is increasingly taken over "Protestant" value orientations and behavioral patterns. This phenomenon can be seen as confirmation that referred to as the "Protestant" values – regardless of their religious background - might have been at the same time socio-cultural dominants, while others religiously grounded values eventually lost influence. For example, the Catholic Church is actually ignores the ban on the use of abortion (at least in most advanced industrial societies).

The processes of changing family structures, functions, value preferences are included in the overall process of social change in society and one of the factors affecting the changes in family and marriage, is the influence of religion and the church.

On the other hand the relationship between religion and political institutions for a long time been considered in the discussion of magical or religious origin of the state, the source of the power of the rulers ("royal", "imperial" power.).

The relationship between tribal groups was carried out through the exchange of marriage partners. The political aspect of life of these groups was expressed in control as a means of maintaining a standardized social behavior. Given that the state exists for about 5000 years the problem of "religion, family, and politics" was one of the most discussed. This is a rather effective means of small-size companies where the direct contact between its members was possible. But the main condition for the effectiveness of such controls – lack of social alternatives to the individual, the inability to elect another group affiliation. This failure is associated with a strong differentiation between "us" and "strangers" which is a consequence of the "mechanical solidarity" which provides a primitive religion (eg, totemism – the symbolic practice of identifying people with no human objects, usually animals or plants). This is an example of a "closed" society, in which the force of custom provides social conformity [3].

There is a special instance which is designed to control and punish in such a society. This is an example of "diffuse power" when the group as a whole, for example – the rural community, is an authority that performs the judicial function and the function of punishment as religious and "political" offenses (often between them, a distinction). In such a society where there is no special authority religion

exists in the form of beliefs and rituals associated primarily with the gathering and hunting (the personification of nature, the idea of spirits with ancestor worship, legitimating through social myths, in the first place, and familial relationship).

In this society which stands at an embryonic stage of social differentiation there is actually interweaving and interpenetration of political and religious structures. An important indicator of the interpenetration is the use of ritual in the event of sanctions, punishment the offender. Religious action is, first of all, the ritual act which provides community character and thus is understood by all actions taken. Apparently, we can fairly assume that rituals play an important, perhaps, decisive role in monitoring compliance with the rules, punishment, and rehabilitation of the "right" attitudes and behavior. The most effective way to live in this community is to adopt the rules of etiquette and customs – an indication of its "givenness". Religion provides an additional sense of the rules for including them and the symbolic structure of the myth.

The biggest social change – the transition to a society where power is exercised by the state is the central political institution. Prerequisites for the formation of the state – sedentary, farming, craft production surplus large enough density of population. The role of religion in state formation can be considered only in terms of assumptions based on indirect evidence.

There is a hypothesis that the formation of a transitional government was the phenomenon of "outstanding personality", the leader whose authority is significantly superior to all other individuals in this group. Authority – as the likelihood that orders will be met in obedience to a certain group of people. There is still no question about the institutionalized system of leadership; credibility of such a leader must always continue to affirm. What is his credibility based on? In the terminology of Weber can be said that a man has the charisma needed to carry out the functions of the leader. Such "natural" leader in crisis situations (problems of different order – the physical, mental, economic, political, religious) was seen with hope as the carrier of unusual, "supernatural" in this sense, the corporal and spiritual qualities. Hence, the assumption that the system is "outstanding individual," a charismatic leader rests on the religious and magical way. This assumption should not be excluded, but create a base for explaining the formation of the institute authorities: almost no cases are known to "religious professionals" holding technique to achieve ecstasy (shaman), became such authorities. For this there were such qualities as the ability to settle disputes, credibility, negotiate, etc., ie possess charisma in this sense only – as "exceptional ability" (not "a gift from above"). In addition, in a society based on kinship, are of great importance for "outstanding individual" relationship, relationship between an autonomous, independent principle of social organization. Although he later received an expression with the help of the mythical ancestors, yet initially the system has not been determined religiously. The role of religion in the transition to the state authorities' phenomena should not be overestimated, and yet, because for this kind of authority legitimating of power is not a problem, designed for a long time. The phenomenon of "outstanding personality", a charismatic leader in the "powerless" yet society itself is not the link that would help establish the role of religion in the formation of government.

At the next stage of the emerging system of leadership in which authority is associated with institutionalization and legitimization. Institutionalization is manifested in the emerging system of centralized management and hierarchically organized status, which is often reinforced by the more successful. This system was common and in many cases the immediately preceding state. Therefore there is a distinction between a "leader" and a "king".

We can assume that the initial form of government has the power to a charismatic leader type. Charismatic domination – a power based on the affective or emotional feelings, as well as the belief in the extraordinary personal qualities of leadership as highly endowed with mystical powers. The assumption about the origin of the cult of personality leader as a source of power (charisma in this sense) say such things as the most strict taboo that surrounds the identity of the leader (king), then, that his power is legitimized by the myth of the common connection to the divine ancestors. Thus, the rational rule of law regime and its advantages include religious aspects. There is a connection between the emergence of the rule, man's power over other people and religion. Relationship which is based on social differentiation when social life is no longer fit into the framework of the organization is based solely on family ties, as do family lines must be given in a certain order and connection which is not established

solely on the basis of origin. Now, as the origin of the visual form of social relations is transferred it is projected into some mythical time and explained the mythological connections. So there is a shift on the basis of increasing social differentiation in the development of the religious system, which receives legitimacy and position of the leader.

Reference

1. Battleground: the family. edited by Kimberly P. Brackett. – Westport, Conn.: Greenwood Press, 2009. – 215 p.
2. Edgell P. Religious Involvement and Religious Institutional Change // P.Edgell / Religion and Family in a Changing Society. – Princeton University Press. 2005. – 255p.
3. Houseknecht Sh. K., Pankhurst J. G. Family, Religion, and Social Change in Diverse Societies. – New York: Oxford University Press, 2000. – 395 p.

Манчул Богдана

Образ сім'ї в постмодерному суспільстві: релігійний та науковий погляд

У статті йдеться про тлумачення феномену сім'ї та виклики, з якими вона стикається в епоху постмодерну. Аналізуючи різні підходи у вивченні сім'ї, автор порівнює релігійний та науковий підходи, акцентуючи увагу на змінах, яких зазнали зазначені методи впродовж історії.

Ключові слова: сім'я, постмодерне суспільство, релігія, наука, історична трансформація.

Манчул Богдана

Образ семьи в постмодерном обществе: религиозный и научный взгляд

В статье говорится о толковании феномена семьи и вызовах, с которыми она сталкивается в эпоху постмодерна. Анализируя различные подходы в изучении семьи, автор сравнивает религиозный и научный подходы, акцентируя внимание на изменениях, которым подверглись указанные методы на протяжении истории.

Ключевые слова: семья, постмодерное общество, религия, наука, историческая трансформация.

УДК 1(091)

Людмила Павлишин
(Тернопіль)

НЕОЛЮДИНА В. ВИННИЧЕНКА І НАДЛЮДИНА Ф. НІЦШЕ ЯК УОСОБЛЕННЯ ЛЮДИНИ МАЙБУТНЬОГО

У статті досліджуються погляди В.Винниченка і Ф.Ніцше на духовний стан суспільства, нівелювання людини та аналізуються позиції мислителів щодо формування людей майбутнього.

Ключові слова: неолюдина, надлюдина, нівелювання, конкордизм, дискордизм, особистість, духовний занепад, моральні цінності, щастя.

Актуальність проблеми. Духовне становлення людини, питання про смисл життя є одними із найважливіших проблем історії людства, які не втрачають своєї актуальності впродовж багатьох століть. Наше існування неможливе без усвідомлення того, що ти людина, котра прийшла у цей світ для того, щоб реалізувати себе як особистість. Можливо, на нашому шляху будуть і ті, що такі проблеми вважатимуть чимось зайвим, стверджуючи, що ми даремно витрачаємо час на непотрібні пошуки чогось другорядного.

Вступ. Духовний занепад тогочасного суспільства, падіння моральних цінностей, нівелювання особистості спонукали В.Винниченка і Ф.Ніцше до пошуку шляхів, які б